

it was the princess who had to superintend the making of these royal ornaments.¹

When all these ceremonies were over, the king made a great feast. At this feast a priest went about carrying under his mantle the whip that had been made from the skin of the murdered young man. As he passed through the crowd of merry-makers, he would flick a man here and there with the whip, and it was believed that the man on whom the lash lighted would be childless and might die, unless he made an offering of either nine or ninety cowrie shells to the priest who had struck him. Naturally he hastened to procure the shells and take them to the striker, who, on receiving them, struck the man on the shoulder with his hand, thus restoring to him the generative powers of which the blow of the whip had deprived him. At the end of the feast the drummers removed all the drums but one, which they left as if they had forgotten it. Somebody in the crowd would notice the apparent oversight and run after the drummers with the drum, saying, " You have left one behind/" The thanks he received was that he was caught and killed and the bones of his upper arm made into drumsticks for that particular drum. The drum was never afterwards brought out during the whole of the king's reign, but was kept covered up till the time came to bring it out on the corresponding feast of his successor. Yet from time to time the priest, who had flicked the revellers with the whip of human skin, would dress himself up in a mantle of cowhide from neck to foot, and concealing the drumstick of human bones under his robe would go into the king's presence, and suddenly whipping out the bones from his bosom would brandish them in the king's face. Then he would as suddenly hide them again, but only to repeat the manoeuvre. After that he retired and restored the bones to their usual place. They were decorated with cowrie shells and little bells, which jingled as he shook them at the king.²

The precise meaning of these latter ceremonies is obscure;

but Modes in
we may suppose that iust as the human blood poured into a
drum ^{which} [^]
1 1 • i i • j • i t .
 A. jr strength of
was thought to pass into the king s veins in the booming
notes of ^t ^e human
the drum, so the clicking of the human bones and the jingling
of victims was
their bells were supposed to infuse into the royal person the
vigour ^{thou} ^s ^{ht to}
of the murdered man. The purpose of flicking commoners
with the the ling⁰
whip made of human skin is even more obscure; but
we may
conjecture that the life or virility of every man struck with
the whip
was supposed to be transmitted in some way to the king,
who thus
recruited his vital, and especially his reproductive, energies
at this
solemn feast. If I am right in my interpretation, all these
Baganda

¹ Rev. J. Roscoe, *The Baganda* [^] account of the ceremonies,
pp. 211 sq. I have abridged the ² Rev. J. Roscoe, *op.*
cit. pp. 213 sq.